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THE MAGISTRATES Concern in Christ's Kingdom.

A

SERMON

Preached at the

Assizes at *Winchester.*

July 14. 1697.

By *ROGER FARBROTHER*, Vicar of *Holy-Rhoods* in *Southampton.*

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To the Worſhipful

Alexander Alchorne Eſquire,

High Sheriff of *Hampſhire.*

SIR,

IT was at Your Deſire that this Diſcourſe was prepared, it appeared at the Aſſizes with Your Approbation, and now at length in publick by Your Command. It's aim is to make the Magiſtrates Duty Chriſtian, by laying before him the Relation he bears to the great Mediatorial King, the Honourable Truſt he is advanced to in his Houſhold, what Service he owes his Church and is capable of doing for her; in which conſiſts the great Dignity of his Office, and without which it would remain Heathen ſtill. And how weak ſoever the performance may be, or how unfit for the Preſs (for which you are anſwerable who have promoted the Publication and carried it beyond its Deſign) yet the Foundation I doubt not will prove good; and this weak Eſſay, if it can attain no further, may at leaſt provoke ſome abler hand to ſet this ſeaſonable Truth in a better Light, whereby ſome good may ac-

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crue to the Publick herein, which by whomſoever conveyed, will be highly acceptable (I know) to You, and to all the True Sons of the Church of England, *particularly to*

SIR,

Your Moſt Faithful

and Humble Servant

R. Farbrother.

PSAL.

PSAL. II. XII.

Kiſs the Son leſt he be angry, and ye periſh from the way.

THE Pſalmiſt here, whether by extatick rapture, or by the ſofter Whiſpers and Inſpirations of the Holy Spirit (more common to him) was favour'd with a proſpect of the *Meſſiah*'s Kingdom, of its Riſe and Power. A Kingdom which ſhould be the delight of all Mankind, as well as the Glory of their Maker who would erect it: Over which the Infinite Father would ſet his equally Infinite Son, who was qualify'd for a perfect Government, and to enrich all Mankind from his own Bounty and Fulneſs: and in the emanations of which God would erect to himſelf brighter Trophies of Glory, and addreſs more powerfully to the love and admiration of all rational and intelligent Beings, than he had done in that great Work of Creation.

One thing there was in this great Work which ſhews it to be more than Humane, a thing ſo unlikely in reaſon to come to paſs, that it could never have entred into the Prophets thoughts, had not ſome Being of higher rank and greater

foreſight diſcovered it, which might have tempted the Prophet *to*, and almoſt have excus'd him *in*, the disbelief of the whole Scene. And which may ſeem ſo ſtrange to us, that did not our times produce inſtances of it more than enough, we ſhould hardly believe thoſe Hiſtories that did relate it, *viz.*

That when God would erect a Kingdom ſo glorious and ſo great, redounding every way to the Honour and Advantage of Mankind, would repair our corrupted Nature and miſerable State, make us a gracious tender of all the Happineſs both of this and of a future Life; and this by the Wiſe and Gracious Government of his own Infinite Son; who firſt ſhould ſignifie his love by ſuch a ſurpriſing inſtance, as to lay down his worthier Life a ranſom for ours, by whom alſo the Father would give us a moſt perfect Law, and make us propoſals of the greateſt good.

That yet this Kingdom of his Son, erected for theſe gracious purpoſes, ſhould find violent oppoſition from Men; and that not only the ruder People, but their Governours alſo ſhould conſpire againſt it, and with attempts as furious, as they were unreaſonable and vain, oppoſe the Omnipotent Hand, and ward off the offered Mercy: That God ſhould be ſo careful to do Man the greateſt Good, and Man ſhould be as diligent to fruſtrate and prevent it. This

This tho' by our conſtant experience it is become familiar to us; yet, as it betrays the overgrown corruption of our State, ſo to any Man that has a competent ſenſe of thoſe Mercies, which the Father tenders to all Mankind in the erection of this Kingdom of his Son, it may juſtly ſeem a wonder.

With admiration at this folly and ingratitude *David* begins this Pſalm, *Why do the Heathen rage, and the People imagine a vain thing? The Kings of the Earth ſet themſelves, and the Rulers take counſel together againſt the Lord and againſt his Anointed, ſaying, let us break their bands aſunder, and caſt away their cords from us.* Whilſt yet theſe cords, were only the *cords* of *love*, of a love ſtronger than death, free and generous, and the Glory of its Infinite Author: And theſe Bands were the wholſome Laws of the Goſpel, juſt and reaſonable, ſuch as the Magiſtrate needed not to be jealous of, nor the People uneaſie under; admirably adapted to our Nature and Condition, to make us happy here; and to diſpoſe and fit us for that complete felicity hereafter, to bring us to which was the great end for which this holy Oeconomy and Spiritual Kingdom was erected.

Wherefore the Pſalmiſt to let them know how vain and dangerous this their oppoſition would be; tells them that this promiſed King was the

only Son of the High and Great Creator; whoſe *Scepter* as it was *right*, ſo it was Divine too, would extend its Dominion over all Nations, and break in pieces all that ſhould oppoſe it.

And becauſe he foreſaw that this oppoſition would chiefly be formed by Princes and Magiſtrates, therefore he addreſſes to them, to perſwade them as a conſequence of all this, to pay a voluntary Homage and loving ſubmiſſion to this great Prince, to promote his Government, and to ſeek his favour. *Kiſs the Son leſt he be angry, and ye periſh from the way.*

Before I come to form my Exhortation, it may be neceſſary (and I ſhall do it briefly) firſt to explain the terms, and to ſhew, who are the Perſons ſpoken to, who this *Son* or the Perſon ſpoken of, what it is to *kiſs the Son*, and what is meant by *periſhing from the way.*

1. Who the Perſons here exhorted are, appears from v. 10. *Be wiſe now O ye Kings, be inſtructed ye Judges of the Earth; ſerve the Lord with fear, and rejoyce with trembling: Kiſs the Son*, &c. Anſwerable to that v. 2. *The Kings of the Earth ſet themſelves, and the Rulers take counſel together*; which we find apply'd, *Act.* 4. to *Herod and Pontius Pilate*, the Rulers of the Jews, the Elders and Scribes whilſt they were forming their ſeveral Oppoſitions and Perſecutions againſt Chriſt and his Apoſtles.

So

So that by Kings and Rulers in the ſecond v. that oppos'd this *Meſſias* and his Kingdom, by Kings and Judges in the 10th. v. that are exhorted to a better carriage, to ſubmit to this Government and *to kiſs the Son*; are meant Magiſtrates of all ranks; not only Kings the Supreme, but all ſubordinate Magiſtrates alſo, to which is committed in any degree the execution of the Laws.

2ly. Who this *Son* is? The ancient Jews make no queſtion of it, but this was meant of the *Meſſias* the Son of God; and we find the Apoſtles arguing from it amongſt the Jews of their time without any contradiction, which ſhews it to be the known and approved ſenſe amongſt them, but the modern Jews ſince, who had occaſion to argue againſt the *Minæi*, or Hereticks (as they opprobriouſly call'd the Chriſtians) and the *Socinians*, who like not to hear ſo much of the Son of God, and of his Inheritance; are content that *David* only himſelf ſhould be here intended.

Whereas the Son, ſimply as in the Text, or the Son of God, as in v. 7. *The Lord hath ſaid unto me thou art my Son*; does properly denote the only Begotten and Eſſential Son of God, and is never found in Scripture, when intended of one ſingle Perſon to ſignifie otherwiſe; and *Heb.* 1. 4. the Apoſtle proves that it could agree to none elſe: *To which of the Angels ſaid he at any time,*

time, Thou art my Son, this day have I begotten thee.

The like challenge to which we may make; to which of the Kings of *Iſrael* did he ſay? *Ask of me and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion.*

Can that v. 11. agree to any other than this Eternal Son? *ſerve the Lord with fear, and rejoyce with trembling*; or eſpecially that in the latter part of this 12*th.* v. *If his wrath be kindled yea but a little, bleſſed are all they that put their truſt in him:* Now to truſt in any thing but God only, was an abomination to him, Jer. 17. 5. *Thus ſaith the Lord, curſed be the Man that trnſteth in Man*; which not only proves that this *Son* was the Son of God; but alſo that he was truly God, the only proper object of our Truſt and Reliance: Which I think is a ſufficient argument againſt the preſent Jews; as well as this, and the frequent and expreſs application of this Pſalm, and of this title of *Son* in it, to the *Meſſias* the Son of God in the *New Teſtament*, is a ſufficient Proof againſt all that call themſelves Chriſtians, that it is Chriſt the Son of God, the great *Mediatorial King* that is here ſpoken of.

3ly. What it is to *kiſs the Son?* A *kiſs* anciently amongſt Chriſtians was a token of their mutual charity, commonly uſed by them before the Com-

Communion, and in the cloſe of their Prayers; amongſt Friends, of Familiarity and Benevolence: from Subjects to their Prince, of Reverence and Subjection: and to God or Idols (which were ſuppos'd by their Worſhippers to be Gods) it was a token of Adoration, Love, and Obedience: And this ſignification it bore, not only in the uſages of the *Perſians* and *Jews* and other Oriental Nations; but alſo of the *Greeks* and *Romans*.

In the *Old Teſtament* we find not, that properly taken, it was either enjoyn'd or us'd in the Service of God, but only of Idols; to which there was a twofold manner of application by it; to kiſs the Idol, if they were permitted and could reach it: or elſe to kiſs their hand inſtead of it, and with reſpect to it. The firſt could not be done to the Inviſible ~~Perſon~~, and the ſecond he had no where God, required, but that it was an uſual rite, in the Idol Worſhip, we find (which gives us ſufficient light into the Phraſe) 1 *Kings* 19. the number which God had reſerved to himſelf, were every Knee that had not bowed unto *Baal*, and every mouth that had not kiſſed him; and *Hoſ.* 13. *Let them that ſacrifice kiſs the Calves*; and this was a joyning themſelves to the Idol, and a Profeſſion of all religious Duty to him.

This uſage we find alſo in that very ancient Book of *Job*, ch. 31. *If I beheld the Sun when it ſhined*,

ſhined, or the Moon walking in brightneſs, and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand, ---- then I ſhould have denied the God that is above; this would have been a Profeſſion of all religious honour towards thoſe Creatures, and a denying of the True God.

From hence and the civil uſe of it together, the word got into the ſacred Poems, particularly the Pſalms and Canticles; changing its ſignification, to denote, inſtead of the Action, the Duty and Affection ſignified and expreſt by it: And accordingly to *kiſs the Son*, is with the higheſt Affection and moſt ardent Love; to own him for our King, being ready to perform to him all Holy Adoration, Honour, Service, and Subjection.

4thly. What we ought to underſtand *by periſhing from the way*. From the right or juſt *way*, ſay the Septuagint, and our old Tranſlation, (*i.e.*) leſt you loſe, or err from, the way preſcrib'd in the Goſpel, leſt this Son of God in his diſpleaſure leave you deſtitute of his Grace and Guidance; either that his Church ſhould be withdrawn from you, or you ſeparated and ſeduc'd from his Church.

So that the ſenſe of the whole, or the Exhortation here made is to this effect, That the Father having given all Power and Dominion to his Son, and for moſt gracious ends made him the Head over all things: That the Magiſtrate ſhould, eſpecially

eſpecially in his *publick* Capacity, expreſs all poſſible Love and Adoration to this great King, leſt he provoke him to withdraw his Grace and Guidance; and ſo both the Magiſtrate, and the People through *his* neglect, ſhould be drawn or driven from their due ſubjection to that Spiritual Government, and ſo forfeit the privilege, and incur the penalties thereof. *Kiſs the Son leſt he be angry, and ye periſh from the way.*

From which words thus explain'd I ſhall raiſe theſe three enquiries.

I. How Magiſtrates as ſuch are concern'd with this exalted King the Son of God. *Kiſs the Son.*

II. What he does expect of them in this their publick Capacity, that they may approve themſelves to him and avoid his anger. *Kiſs the Son leſt he be angry.*

III. How they may beſt ſecure themſelves from this particular effect of his diſpleaſure, of being depriv'd of his Grace and Guidance, or having his Church remov'd from them, or they ſeduc'd from the Church. *Kiſs the Son leſt he be angry, and ye periſh from the way.*

I. Then how Magiſtrates as ſuch are *concern'd with* this exalted King the Son of God? *Kiſs the Son.* Where I ſhall *firſt* ſhew the Nature of his Kingdom, and 2ly. The Magiſtrates concern in it.

1ſt. As to the Nature of his Kingdom; He, as the Son of God, has an original Right accrues to him, as the Maker of all things, and ſo as Lord and Governor of all; and ſo all Honour and Obedience was due to him from all capable Beings, ſo ſoon as they came from under his Hand, and had their Being beſtow'd upon them; and this is an abſolute Deſpotick Dominion, inherent in him together with the Father and the Holy Ghoſt, that one God, by whom all things were made: which will always remain to him, ſo long as there are Men or Angels, or any of his Handy-work to be governed by him.

This Government he exercis'd (according to his Infinite Perfection and Holineſs) with exact Rectitude and Wiſdom: ~~Acting~~ in purſuit of that great end of his own Glory, to magnifie his Goodneſs and Wiſdom towards Man, the ſupreme Inhabitant of this lower World, which he had not preſently upon his firſt Production advanc'd (as he had done the Angels) to the utmoſt height of created Dignity, of ſeeing his Face, and miniſtring in his Preſence. Yet into his Earthly Body he had Breath'd a Soul capable of all this: and had provided the Earth for his Habitation; Not ſuch a deſpicable point as our *New Theoriſts* would make it; though ſmall in compariſon of thoſe Globes of Light,

Light, which he had made to adorn, and wait upon it, and to inform Man (whom he had made capable of contemplation) what Glory and Adoration was due to his Maker, and to cheriſh this darling Creature, with their Light and Influence. Man was made Innocent and Good: and thus far the Son of God was inveſted with no other Power, than that Original One, founded in his Creation and Providence.

But when Man fell, and corrupted his own Nature, expoſing himſelf to the punitive Juſtice of God, and had ſet himſelf by the Rebellion he had committed, and by the diſorder he had contracted, at a wider diſtance from that end for which God had made him; the Holy Preſence and Happy Enjoyment of his Maker: Then, to reſcue Man, was a Work worthy of God, and in which he would ſhew himſelf as far ſurpaſſing his Creatures in adorable Goodneſs, as he was in Power, and ſo as fit an object of Love, as he was of their Homage and Subjection.

This gracious Office the Son of God undertakes; a New Covenant is hereupon made with Man, and this Son of God made the Sponſor of it; which at firſt conſiſted but in Promiſes, Types, and Umbrages; but yet prov'd effectual even then, to reform ſome of theſe degenerate

Creatures, and by an anticipation of the future Sufferings to bring them to the intended Glory.

In which his undertaking we may ſuppoſe a new Dominion to accrue to him; not as *God*, to whoſe Fullneſs there could be no ſuch acceſſion, but as *Mediator* which he had now taken upon him to be; and thus he call'd *Abraham*, and gave Laws to the Jews, and immediately preſided over them, by vertue of this acquir'd Dominion; which Authority, tho' it reſided in him who *was* God, and as yet *only* God, yet it did not reſide in him *as* God, but as Mediator which he was about to become.

And he ſeems not yet to be poſſeſt of his whole Kingdom, giving to *Iſrael* only a kind of Municipal Laws, which did not extend to, nor were intended for thoſe his whole Dominions, which originally belonged to him as God, nor which as Mediator he ſhould afterwards poſſeſs.

But when he actually took upon him our Nature, engag'd in, and had perform'd that part of his Office, which was incumbent upon him to do upon Earth; when he had laid the Foundation of his Church, promulg'd his Law, ſuffer'd Death, and was Riſen again and aſcended into Heaven; Then he had the full of this adventitious Dominion conferr'd upon him as Man, or rather as Mediator

diator God and Man: In which capacity, *viz.* of Man as well as God, the Father delegates to him, and depoſits with him the whole Government; as with Power to ſend the Holy Ghoſt to ſuperintend the Affairs of his Church, to act as the ſupreme *Miniſter* and *Viceroy* of his Kingdom: So with complete and abſolute Authority, over all the Orders of Angels, and over all Spiritual Powers good or bad; over all the Powers of the Earth, whether they were *Civil* or *Eccleſiaſtical*; and over the whole Creation, and all the Powers and Agencies thereof whether *Politick* or *Natural:* That he ſhould govern all things; and ſhould finally complete this his Undertaking, and cloſe this his happy Reign with Judgment and Eternal Diſtributions.

Thus after his Sufferings and Exaltation, we find it one great part of the Apoſtles buſineſs to proclaim this his Royal State and Kingly Authority. That *God hath exalted him, and given him a Name that is above every Name, at which every Knee ſhould bow of things in Heaven, and things in Earth, and things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord. That he is above all things; That in all things he hath the Preeminence*; and particularly, Eph. 1. 21. *That God hath ſet him at his own right Hand in Heavenly Places, far above all Principality, and Power, and Might,*

Might, and Dominion, and every Name that is named, not only in this World but alſo in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to his Church, which is his Body.

In which words there are two things, which if well conſidered, will ſolve this whole Enquiry: 1ſt. *That he is above all Principality, and Power, and Might, and Dominion*, even in this World, as well as in that which is to come; and 2ly. That he's thus made the Head over all things to his Church, or for the good and benefit of his Church:

From the firſt it appears, That the Magiſtrate has his Authority from him, and acts by his Commiſſion; the Supreme Magiſtrate *immediately*, and the Subordinate, *mediately*, and by his intervention; but that abſolutely there can be no Authority, but what is deriv'd from this Fountain and Head of all Authority: That when he ſaid, *Render to Cæſar the things that are Cæſars*, he, as a new advanced King renew'd the Pattent of all Temporal Powers, which ſince they hold only under him.

2ly. Chriſt this Son of God, being inveſted with this Univerſal Dominion, and Authority, for the good of the Church; for the ſake of which he undertook his Office of *Mediator*, and to the good of which he wholly directs every

every Branch of that Office; whatſoever Power he, as Mediator, does any where delegate, he does it to this end, That, that Power may in its kind be ſerviceable to his Church. Which ſhews,

2ly. The Magiſtrates concern in this Kingdom. For it follows from hence, that every one that wears his Commiſſion, is oblig'd to attend diligently to the end for which it was deſign'd, and to manage his Authority to all the advantages thereof that he can; for therefore is this Power given him; for it cannot be ſuppos'd that Chriſt having receiv'd this Authority from the Father, for the good, and advantage of his Church, would delegate it upon any other condition, or to any other wholly different end.

Which we may be ſomewhat more confirm'd in by conſidering, that the Church is there ſaid to be his Body; which muſt betoken a great and endearing tie and relation betwixt them, as there is betwixt the Head and the Members; and tho this Union be not Natural, but Myſtical and Spiritual, neither do we comprehend the Nature of it, what it is now, much leſs what it will be hereafter: Yet we know that the Principle of this Union is the Holy Ghoſt, and this great King has ſignified himſelf to be linked to the Members of his Church in ſuch ſtrict Bands, as no Union upon Earth, either Natural or Moral

can

can juſtly repreſent: He ſtiles them his *Children*, his *Brethren*, his *Friends*, and his *Spouſe*; which are the ſtricteſt of all Moral ties, and there is nothing upon Earth more endearing.

When by Natural Similitudes he would expreſs this their nearneſs to him, they are ſuch as hardly admit even of a numerical Diſtinction; as the *Vine* and the *Branches*, the *Head* and the *Members*, *Bone of his Bone*, he calls them, *and Fleſh of his Fleſh*, and intimates his deſign to be, to make them hereafter one with himſelf and with his Father.

Now the Church being a Society of Men to which this great King is thus intimately united, which have entred into Covenant with him, engag'd to perform ſtrict and ſincere *Allegiance* to him, and to maintain *Charity* and *Communion* with one another, in order to their glorifying him *here*, and becoming the Trophies of his Love *hereafter*: and this Society being capable of much advantage, or hindrance from the Civil Magiſtrate; and the Magiſtrate having this Power and Authority by which he acts, from this Son of God, as *Mediatorial* King (for under that formality 'tis given to him, and ſo alſo he imparts it) it appears that the Magiſtrate hath a great concern in this Kingdom, to execute the Power he has receiv'd to the good thereof.

For

For the good of the Church was the only direct and immediate end for which this *Mediatorial Kingdom* was erected, and therefore all the Powers of that Kingdom must have an Eye and Tendency to that End, and this being an end so pleasing to this great King, must stir up a suitable zeal for it, in all those that have any regard for him.

The *immediate* and *proper* end of Civil Government is indeed the safety and happiness of Society; but 'tis a great error to think that this is the *only* end of it, and all that the Magistrate has incumbent upon him; this is only in order to a further and more worthy end, to serve hereby that great Lord who has given him this Authority, and to promote the Interest of this Kingdom, for the sake of which he had this Authority conferr'd upon him: And as the last and consummatory *Regal* Act of this *Mediatorial King* will be to judge; considered as a Publick Person, he will be found the greatest Friend to that Government, which has most industriously promoted the Interest thereof.

So that the Magistrate may be supposed to *kiss the Son*, as he is here exhorted; when he looks upon himself as a *Minister* of this *Kingdom*, and with the greatest application of mind, suitable to that Love and Reverence which is due to this *great King*, takes the Interest of this Kingdom

to be the great concern of his *Office*, the greateſt end for which he came into the World, and that the Glory and Excellency of his Character conſiſts in this, that it gives him the grateful opportunities of bearing a part in this great Work.

What theſe opportunities are will ſomewhat appear from my ſecond Enquiry which is this;

II. What this Son of God does expect of them in their Publick Capacity, that they may approve themſelves to him, and avoid his Anger. *Kiſs the Son leſt he be angry.*

He expects then in general, that by an impartial and vigorous uſe of that *Sword*, that he has put into their Hands, they ſhould encourage *Vertue* and reſtrain *Vice*.

There are two reaſons why the Magiſtrate ſhould be eſpecially careful of his Duty at this time (which might ſerve as my Apology, if I needed one, for this my particular application to him, at this opening of the *Circuit*;) The *firſt* appears Deut. 23. 9. *When the Hoſt goeth forth againſt thine Enemies, then keep thee from every wicked thing*: This is eminently our caſe, as no one needs to be told. And the *ſecond* is, the too obvious corruption of manners, and viſible decay of Vertue and Goodneſs amongſt us.

The *firſt* ſhews it to be a ſeaſon for reformation of manners, and the *ſecond* that they want much

much to be reform'd; and both together give us such a prospect of the anger of this *Son*, and of our danger, as every one in his Station should be diligent to divert, and do what he can towards the appeasing of this great King, upon whom alone all our safety does depend; and here, particularly he expects of the Magistrate, that he should advance the Interest of the Holy Kingdom he has set up, by the promotion of *Vertue*, and restraining of *Vice*.

How much this will conduce to that end, I shall shew *first*, and 2ly. How the Magistrate may effect it.

1st. How far the promotion of *Vertue*, and extirpation of *Vice* by a vigorous execution of the Laws, may serve the Interest of this *Mediatorial* Kingdom of the Son of God, may be seen (as also, the Magistrates concern in that Kingdom which I disputed before) by comparing the Laws of our Nation, with those of this great King of Heaven; for so far as these Laws agree, so far in promoting the *one*, you advance the *other* also: and to promote the keeping of his Laws is to promote the Interest of his Kingdom, which is, to bring as many as can be prevail'd upon, by obedience *here* to be happy *hereafter*.

Now his Laws are a complete Compendium of all that is just and reasonable, and fit for Man

to do, which display to us the greatest Goodness, suited exactly to our condition and circumstances, and particularly furnishing us with the best and most perfect Rules of living, fit for God to *require* and Man to *perform*, comporting with the Glory of the *one*, and the Happiness of the *other*; and also perfectly adjusted to the benefit of Civil Societies.

He that looks diligently into the Laws of this *Mediatorial Kingdom* contain'd in the *New Testament*, will find, (to the confirmation of their Truth, and the Honour of their Author) that they make up a Rule of Practice of the greatest Perfection, proper to make the observers of them, Good and Happy, both here and hereafter, recommending as the Apostle has summ'd it up to our hand: *Philip.* 4. *Whatsoever things are true, whatsoever things are honest, ---- just, ---- pure, ---- lovely, ---- of good report, ---- are vertuous and worthy of true commendation.* Such are the Laws of his Kingdom.

Now (thanks to the Grace of God, and the Wisdom of our Ancestors) our *National Laws* differ little from *these*; our Lawgivers having piously taken their Pattern and Directions from these Laws of our *Mediator*, especially as to *Vertue* and *Vice*; the great Concerns of both Kingdoms; and that with as little difference as the Nature

Nature of theſe Kingdoms would well permit, enjoyning and prohibiting all along the ſame Actions: And altho' this be done from different Principles, the one of *Reaſon*, the other of *Revelation*, under a different cogniſance, one taking account of the outward Actions only, the other of the Heart and Affections, and differ as much in the Nature and Degree of their Sanctions: Yet commanding the ſame thing, and each in their way enforcing it, they are mutually helpful one to another.

On the one part, theſe *Laws* of our great *Mediator*, were they univerſally obſerv'd, would do in a manner all the Buſineſs that *Humane Laws* are intended to do: The King then would need no *Guards*, nor the People any *Magna Charta*, there would be no Rebellion, nor Oppreſſion, nor any Invaſion of the Rights either of God or Man, but *Vertue* would be every Man's *Guide*, and every Man's *Defence*. So that the Magiſtrate has no wrong done him by the ſetting up of this Kingdom, but has great reaſon to propagate Chriſtianity, were it only for the ſake of that Peace and good Order, the proper end of his Function, which it would produce.

So on the other part, where Humane Laws are executed with that vigour, which the naughtineſs of the Times requires (for the Laws are made

made for the lawleſs and diſobedient) ſo far as Vertue is encouraged, and Vice ſuppreſt, ſo far the Buſineſs of Chriſt's Kingdom is done alſo: And altho there is more requir'd to make Men true Chriſtians, than the correcting of ſome viſible Faults: Yet it is ſomewhat even to have gone thus far; the contagion of their ill example by which others might have been infected is remov'd, and the Offender himſelf is brought to ſome thought and ſobriety, and ſome taſte of morality, which by the Grace of God he may fall in love with, it may ripen in him in time to a full converſion, and ſo he may become a ſound Member of Chriſt's Kingdom, who was ſcarce a tollerable one of the Common-wealth before.

Beſides, there are not a few amongſt us that chuſe to follow a Multitude, and to live after the example of the greater number; the great Bane of our Nation at this time, where *Vice* and *Atheiſm* are like to carry it in the Poll, and to vote Men out of their Religion and Morals; and what they want in number they make up in noiſe and appearance which ſerves the turn as well: God is Blaſphem'd aloud, his Authority contemn'd, and his Word ridicul'd, Luſt is glory'd in, Immorality made a Badge of Honour, and others led away by the example: Now if the Sword of Juſtice did ſmite theſe Scorners,

the

the ſimple that are ſo ready to follow them would beware, and avoid thoſe Paths which they ſaw diſcouraged by the beſt of Men, and duly rewarded with Shame and Puniſhment. To conſider then

2ly. How this may be done.

In order to which it is neceſſary in the firſt place, that the Magiſtrate poſſeſs his Breaſt with a Love and awe of this great King, and keep ſteddy to the Rules of *Vertue* and *Religion* himſelf; the firſt will give him Zeal, and the ſecond Authority in this great Work.

His Love will make the concern his own, and he will not diſſert nor be lukewarm in that cauſe, which the Son of God died to promote; it will make him to watch all opportunities of advancing the Honour, and doing the pleaſure of his great Lord.

And his regular Life will procure him an eſteem amongſt all ſorts of Men, and make his endeavours the more effectual; whilſt the good love him, and the evil cannot help it but they muſt reverence and fear him; for Vice is always ſneaking and cowardly, ſhrinks and is out of countenance at the ſight of goodneſs, eſpecially when it has the advantage of Eminence and Authority: The Criminal ſtands condemn'd before his Sentence is paſt, and at the Preſence of ſuch

a Magiſtrate, his Reaſon and Conſcience are awaked, and his vapid ingenuity reſtor'd to vigor, he feels in himſelf the Force of Juſtice and the Folly of Offending.

Whereas if the Magiſtrate ſhould be notoriouſly Wicked, the Offender would blame not his *Crimes* but his *Fortune*, which whilſt the *other* ſat upon the Bench, brought *him* to the Bar, where of right they ought *both* to have ſtood. The Law is all Penalty, and the Sentence receiv'd with regret when adminiſter'd with a Wicked Hand: 'Tis hard to ſuffer from ones own Party, this is ingroſſing of Vice, and looks like a perſonal Pique, that he ſhould puniſh the Offender, that loves the Offence. *Solomon* thought the good life of a Magiſtrate, to be a conſtant exerciſe of Juſtice, and a Satyr againſt Vice, when he tells us, Proverbs 28. *That they that forſake the Law praiſe the wicked, but ſuch as keep the Law contend with them.*

Suppoſing then that the Magiſtrate himſelf will keep the Law, and give a good example in his own Perſon; as knowing well that he himſelf muſt be judged by this King of Kings; who acceptcth not the Perſons of Princes.

What is more expected of him is; that he ſhould be diligent, juſt and impartial in the execution of his Office; that he ſhould anſwer his Chara-

Character, *to be a terror to evil Works*, and that both in small and great Persons too whose example is more malignant; with equal Zeal at least against *Blasphemy* and *Profaneness*, the direct oppugners of Christ's Kingdom, as against *Murther* and *Theft*, the disturbers of the Publick Peace and Safety: That he would mind that 'tis the Cause of God that he is acting in, and would do it no otherwise than he would have it to appear when he is giving his Accounts before that great King: That he is set over Men, that have Immortal Souls, and an Eternal Interest to be secur'd, to which a due execution of the Laws may contribute very much: That he's fallen into those times, in which his *diligence* and *courage* are necessary, where *threatning Judgments* call for *Reformation*, where great Men as well as small want to be reformed, and a more than ordinary deluge of Wickedness is to be stopped.

He should consider, that where Providence gives a liberal Education and a great Estate, 'tis a Qualification, and a Salary too, for the discharge of some greater Duty; and therefore in the fear of God, he should wait upon that *Office* to which the Divine Providence, and the Laws of the Land have call'd him, studying the Laws, and readily taking cognisance of all proper causes;

ſearching out the cauſe that he knew not, and not waiting too long for formal Impeachment; an obſtruction of Juſtice which *Solomon* ſharply reproves in his time, Prov. 24. *If thou ſayeſt behold I knew it not; doth not he that pondereth the heart conſider it, and he that keepeth thy Soul, doth not he know it? and ſhall not he reward every Man according to his Works?* That where new Vices ſpring up, (in this *prolifick* Age) thoſe that have a hand in the making of our Laws, would take care to provide againſt them.

I do not pretend to inſtruct the Magiſtrate in theſe known things, but only to exhort him to a conſcientious Practice of them; by which, beſides the eminent Service he will do his Country, he will promote the Intereſt of Chriſt's Kingdom, and pervert the anger of the Son of God, who has call'd him to this Truſt and Dignity in his Houſhold. And ſo I proceed to my

III. Enquiry, how the Magiſtrate may moſt effectually ſecure both himſelf and thoſe under his care, from this particular effect of the Sons diſpleaſure; that either the Church ſhould be remov'd from them, or they ſeduc'd from the Church.

The Magiſtrates care to maintain Society, and to promote Moral and Political Vertues, is (as I have

I have ſhew'd) a good ſtep towards, and a preparing the Soyl for, Vertues that are Spiritual, a diſpoſing the *Kingdoms* of *Men*, to become the *Kingdoms* of *Chriſt*.

And it is certain alſo, that where Men live under a vigilant and regular Government, are accuſtomed to feel the force of Laws, and to pay a due deference to *Temporal Powers*; their Minds will be leſs wanton and better diſpos'd to ſubmit to a *Spiritual Authority*. This is the general part of the Magiſtrates Duty towards this great King.

But here, is a more ſpecial one, in which this *Mediatorial King* is more nearly concern'd; the defence, and protection of his Church.

That this is the thing chiefly intended in the Text, no one can well doubt if he conſiders the Pſalm: how *Kings* and *Rulers* are firſt reprov'd for oppoſing this Anointed of God in the building and propagating of his Church: and then after the Nature of this Church or Kingdom of the *Meſſias*, and its extent are declar'd, *Kings* and *Judges* of the Earth are commanded to ſerve in this Church with *fear*, and to perform all loving and reſpectful Duty to the Son, leſt *they periſh from the way*: Now if the Magiſtrates of the *Jews*, that threatned and perſecuted thoſe that

Preached the Word and oppos'd the firſt Building of Chriſt's Church, if thoſe were of that number that *ſet themſelves againſt* this *God's Anointed:* Then, to ſupport and defend, and in their way to propagate his Church, to be *nurſing Fathers* to it, and to take all care that his Truth and Worſhip be cheriſhed amongſt us, is here meant by *Kiſſing the Son leſt they periſh from the way.*

'Tis eaſie to obſerve, that when God is provoked to puniſh either a Nation or particular Perſons, he frequently does it by themſelves, brings the evil he inflicts out of their own miſcarriages, and makes their own Sin the Inſtrument (as all Sin is naturally fitted to be) as well as the meritorious cauſe of their Puniſhment; as Sloth is puniſhed with Want, Sedition threatned with the Sword, *&c.* and therefore the Magiſtrate is properly exhorted here to take care of the Church leſt he be depriv'd of it.

The Magiſtrates neglect of the Church, the withdrawing his neceſſary care of its protection and defence, has both a *Moral* and *Natural* efficacy towards the producing this effect.

As the want of that regard and care for it which is due, may juſtly be expected to provoke this great King to withdraw ſuch a mercy, where

it

it is ſo little deſerved, and ſo ill treated: So when the Government of a Nation neglects to reſtrain the oppoſitions that ariſe againſt the Church, and to interpoſe their Authority in its defence and protection; it is very natural (in this looſe Age) that it ſhould either degenerate into Profaneneſs, or elſe be over-run, and ſubverted by its *Sciſmatical* Oppoſers.

In thoſe better times, whilſt Chriſt, and that Authority he had lodged in the Church, were rever'd; the Cenſures of the Church were of themſelves more ſufficient for its Support and Preſervation: And yet thoſe Cenſures, even *then*, wanted not a *punitive*, and *vindictive* Power, which God (to ſupply the defect of the Chriſtian Magiſtrate) inflicted either *immediately* himſelf, or by ſome inviſible Miniſtry.

And as God has afforded him this precedent to direct his carriage in that vacancy, as he had that of the Kings of *Iſrael* before, and of the Chriſtian Princes afterwards: So 'tis very certain, that the greater decay there is of true Piety, (which in theſe latter days our Saviour has given us reaſon to expect) the more need the Church has of a zealous and vigilant Magiſtrate for her Defence.

Now

Now which, amongſt this great variety of *Sects*, is the Church to which the Magiſtrate owes this Defence, I need not to be long in telling you: What Church can it be ſuppos'd the Magiſtrate ſhould protect but the Church eſtabliſhed by the Law? Neither need I inſiſt, that the ſoundneſs of her *Doctrine*, and the excellency of her *Inſtitutions*, have been allow'd by the moſt Learned Miniſters of the Foreign Reformed Churches, and prov'd by thoſe of her own. I may eaſily take it for granted that our Magiſtrates believe all this, who, as a *legal Qualification*, have receiv'd the Holy Sacrament, when put to them as a *Teſt* to diſtinguiſh the Members of this Church, from thoſe of any other oppoſite *Communion*: And 'tis to be hoped we have very few that either for Honour or Preferment, would proſtitute their Conſciences at that Holy Table.

Now this Church may juſtly expect protection from the *Civil Government*, as being incorporated into it: eſpecially if that be true, that ſhe has repoſited in the Government that Original right which ſhe anciently and juſtly exercis'd, of conſulting and adjuſting her own Affairs.

And this *Mediatorial King* does certainly expect of the Magiſtrate in the Churches behalf, that he ſhould with all Diligence, promote her Intereſt and

and Safety; enforcing her Discipline upon her own Members, and being watchful over all her Enemies and Opposers.

But for the Magistrate to be unconcern'd in such an Affair, or to be so far over-awed by that empty and popular name of Moderation, as to encourage Men by impunity, to Oppose and Blaspheme this Holy Institution, to permit the Foundations of Christianity to be undermin'd, her most venerable Articles to be disputed and ridicul'd, and every carnal and wanton mind to set up a Religion for it self; to let in all these Evils upon us, to make the Church a *Hostage* for the State; to slacken her defence to gratifie her Enemies, and to retire from her in time of danger:

Whether this would be *to kiss the Son lest we perish from the way*; or rather to betray him, and pull down this judgment upon our selves, I leave you to consider,

Whilst I heartily pray with our Church (in which I know all the True Members of it will joyn with me) That it may please God *to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth.*

FINIS.

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